

# the Living CHURCH

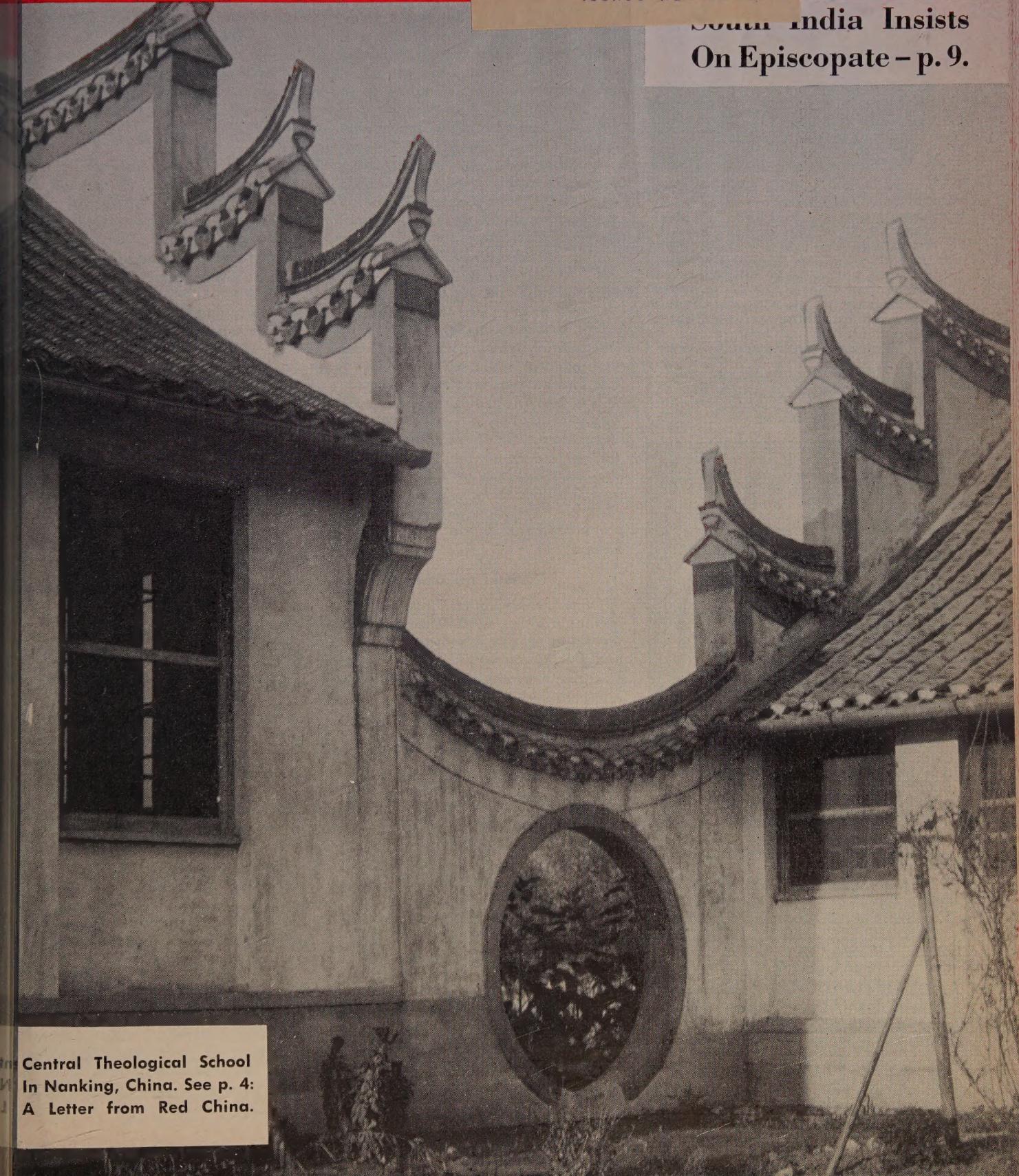
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# talks with TEACHER

By the Rev. VICTOR HOAG,

## DON'T SAY IT!

TEACHERS are people, and they make all the mistakes other folks do. Every teacher should bring to his teaching time not only a fair knowledge of the subject, but a store of adult wisdom, skill, self-control, and understanding of youth. Yet all too many of us teachers, at times, reveal our inadequacies, immaturity, or stupidity by some word foolishly spoken.

Unfortunately, many of these are stock phrases or expressions which by repetition seem to have the weight of ancient wisdom. Let's examine some of these, and try to see their weakness.

"Big girls don't fight." "Big boys don't cry." Neither is true. We have seen big girls fighting, and big boys crying, when the need or the place called for it. These words, spoken to smaller children with the intention of inducing self-control — at the very moment when self-control has been lost and an emotional state exists — are efforts to enforce adult standards on immature persons. This is not fair, nor helpful. What every case of emotional upset calls for from adults is sympathy, a relaxing of the situation without too much drama, and continued friendship. Children's emotions are near the surface at all times, and we must be ready to deal with them wisely.

### Faults of the Teacher

"If you will be quiet, I'll go on with the lesson." Another adult demanding grown-up manners (for his own convenience) and placing too much value on listening. In conference with the director, can such a teacher be helped to see that this is his own fault? — that the noise has been allowed to mount, unchecked? — that the teacher has been telling or reading matter of no interest to the children? — that he is annoyed and frustrated at his failure to get coöperation (i.e., polite silence)? — that the noises from other classes in the same room are forcing him to speak louder and louder? Cures? Vital material, work for vocal and original response, and talk quietly. And don't blame the children. That sets you against the class as an outsider and as belligerent.

"Who can tell what we studied last week?" That is, which of some eight average children can suddenly recall, after a full week filled with other vital experiences, the thread of a talk about an ancient anecdote unrelated to their lives? With a little hinting you get a start, from the two bright ones, and consider that an adequate response and review. Don't say

it. Start with a vital opener, some personal interest or going concern. You can pick up the thread of last week's matter (if really desirable) by a reference to related circumstances. This is the stock opening sentence of all old-style teachers, obscure with subject matter and "lessons."

### The Show-Off

"You can't sit with us until you learn to behave." This, to the active, show-off child, is not meeting his need, nor solving his situation. He needs attention rightly earned through some achievement, and needs to be accepted and at ease with his group. Such a sentence only pushes him out. It is a revealing of the teacher's annoyance and a failure to understand the real needs of this child. It takes patient



it calls for outside talk and friends, but this child can be helped. When you know all his background, you may wonder at yourself for having ever been so patient with him.

"Now, Mary, you are always doing the reciting. I want to hear from others. Can anybody else say. . . ?" If you think you are getting very smart, breaking up Mary's monopoly. You have decided, when preparing this lesson, you would squelch Mary, give the other an opportunity.

But this is not the way to cause change. Mary may be, indeed, smarter and better informed than the rest. But she may also be a show-off, a fast talker, and if you will notice carefully, she may not always have the right answers. The others may have become discouraged, the class taken on a pattern. Or they may be talking slower. Probably, too, this reveals that you need guidance in drawing the group into a common experience, and in helping them, variously, share in the session.

Mary needs special responsibility. She may even be called the teacher's helper, allowed to serve as a resource person. All need to be given some ways of expressing themselves other than merely echoing the teacher's words. After all, you are teaching these children, as they are, and you must not strain to mould them into some ideal class of alert, equally responsive pupils.

# the Living

# CHURCH

Volume 133

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A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

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## Things To Come

### August

Eleventh Sunday after Trinity  
Audio-Visual Workshop, Division of Christian Education, NCC, Los Angeles, Calif., to 24th.  
Religious Drama Workshop, Division of Christian Education, NCC, Green Lake, Wis., to 25th.

Twelfth Sunday after Trinity  
Institute of World Missions, Joint Commission on Missionary Education, NCC, Chautauqua, N. Y., to 25th.

American Christian Ashram, Joint Department of Evangelism, NCC, Kerrville, Texas, to 28th.

St. Bartholomew

Thirteenth Sunday after Trinity  
Church music school for organists and choir-masters, General Convention joint commission on Church music, Trinity Church, Columbia, S. C., to 31st.

Conference on the Church an Rural Life, Ecumenical Institute, World Council of Churches, Bossey, Switzerland, to September 4th.

### September

Fourteenth Sunday after Trinity  
North American Conference on Christian Unity, World Council of Churches, Oberlin, Ohio college campus, through 10th.

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VS. Over 100 correspondents, one in each diocese district, and a number in foreign countries, are Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, publication is at the discretion of the editors.

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NUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

TURES. Readers are encouraged to submit good, artistic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be clearly identified and should be of religious interest, but necessarily of religious subjects. Pictures of non-sacred churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs, please be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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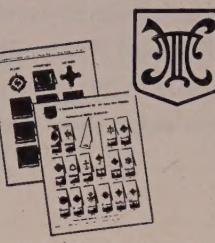
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# Pastoral Letter From Red China

**When the House of Bishops of the Chung Hua Sheng Kung Hui met in Shanghai, in May, 1956, it addressed a pastoral letter to the Church in China. This copy of the pastoral letter came to the Church in America through the courtesy of a Chinese bishop, who did not have the opportunity of checking the translation with his fellow bishops before releasing the copy.**

In May, 1956, we the Bishops of the Chung Hua Sheng Kung Hui, (Holy Catholic Church in China), met together for seven days in Holy Trinity Cathedral, Shanghai. In the course of our meeting, several joint sessions were held between the House of Bishops and the Standing Committee of the General Synod of our Church. In the fellowship of the Holy Spirit, we partook in the Eucharist and, together, offered to God our thanksgiving and prayers on behalf of the whole Church. The Presiding Bishop, in his Presidential address, analyzed our past situation, summarized our achievements in recent years, and inspired us to go forward to the still greater prospect of tomorrow. We have been aware that many of our clergy and members have upheld our work in this meeting with sincere prayers. Now as we conclude our meetings and take leave of one another, we wish to give you our greetings in the name of Christ, and to speak to all our clergy and members and to all who are willing to hear what is uppermost in our mind.

At our meeting we reviewed all the important changes the Chung Hua Sheng Kung Hui has gone through since the liberation and surveyed the present situation as regards the spirituality, the thinking, the life, the work and the personnel in our

Church. We cannot but with thanksgiving bear testimony to the fact that, in spite of our weaknesses, the Lord has been with His Church because He is the Lord of the Church. When we are disobedient, He judges; when we confess our sins and faults, He forgives; when we hate the sins and evils in our midst, He cleanses; when we are weak, He gives us grace that is sufficient for us. All this enables us to see that the Lord has not only redeemed us at a heavy price, but is still giving Himself to uphold and sustain us.

We know that, as an autonomous Chinese national Church, the Chung Hua Sheng Kung Hui existed only in name. No matter what the people's subjective wishes were in former years, the Chung Hua Sheng Kung Hui, like other Churches under mission boards, was in a position of dependence on forces related to colonialism and was subject to the influence of these forces. Moreover, owing to the short-sightedness and habit of dependence on the part of us Chinese colleagues and Church members, the Church lost the independence which it ought rightly to possess, and, consequently, had to suffer many handicaps.

For instance, our acceptance of Western ways of thought and life created a barrier between the Church and the people of China in general,

making it hard for the light of the glorious Gospel of Christ's redemption of the world to shine forth with much brightness. In the inner life of the Church itself there have also been revealed many dark spots, such as the lack of unity and fellowship, among its various parts. Since the Church chose to walk on a path contrary to the will of God, its power to witness before men became greatly weakened.

## Spiritual Profit

But the Lord has not given up the Church. "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it unto Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." In the same way He loves our Church and chooses to cleanse it.

For the cleansing of the Church self-administration in Church affairs, self-support in Church finance and self-propagation of the Gospel are timely demand, a weighty trust, and a heavy responsibility. Our whole Church has gone through a difficult period, but it has been a meaningful experience of spiritual profit. We believe that it is a necessary period to go through for the Church truly to become itself in the hand of God.

Here we should express our heart-thanks to all the members and clergy of our Church. In passing through the most difficult period of our Church, you did not become dismayed but, instead, stood up to meet our responsibilities. Very many of us have arisen to support your church and your congregations as you and your own families. You are regularly bearing the burdens of Church affairs and are bringing more and more of your fellow Christians to the same enthusiasm.

The sense of Churchmanship was never so widespread and deep in the past as it is today. Among our clergy very large number of you have also early demonstrated true loyalty to our vocation. This loyalty is indeed a gift bestowed by God as a glory to our Church. In the simplicity and, in some cases, meagerness of your standard of living, you have come to know

Chinese bishops pictured below: back row, left to right: The Rt. Rev. Moses Hsueh, Assistant Bishop of Fukien; the Rt. Rev. K. H. Ting, Bishop of Szechuan; the Rt. Rev. Chien-Yih Cheng, Assistant Bishop of Honan; the Rt. Rev. Francis Tseng, Bishop of Honan; the Rt. Rev. Timothy Lin, Bishop of Pekin; the Rt. Rev. Tsai Fu Chu, Bishop of Szechuan; the Rt. Rev. Mo-Yung Hsien, Bishop of South China; the Rt. Rev. Stephen Wang, Bishop of Shantung; and the Rt. Rev. Y. T. Lin, Assistant Bishop of Fukien.

Front row, left to right: The Rt. Rev. Stephen Wang, Bishop of Hankow; the Rt. Rev. Michael Lang, Bishop of Fukien; the Rt. Rev. T. K. Shen, Rector of Theological Education; the Rt. Rev. Bin Chen, Presiding Bishop; the Rev. Ku Ho-lin, formerly Bishop of Szechuan; the Rt. Rev. Addison Wu, Bishop of Hunan; the Rt. Rev. K. T. Mao, Bishop of Shanghai; and the Rt. Rev. Newton Lin, Bishop of Shensi.

Episcopal Church Photo.

what freedom and richness are really hidden in material scarcity when it is borne on faith and love. After you ceased to rely on the financial support of mission boards, your relationship with your people entered upon a new stage. You now know much more clearly what blessing it is to toil to meet the spiritual needs of your people. As a result, our people love their Church even more and support it with an even greater thankfulness and loyalty. And this is what we discover to be the basic way for any Church to solve its problem of self-support.

#### Cathedral Dedicated

Today the Chung Hua Sheng Kung Hui has begun its existence as a truly Chinese and truly nationally organized Church. In the past, owing to the diversity of missionary backgrounds, the different dioceses were not closely related and were extremely independent. Today, while no change has been made as to the authority of the dioceses and the diocesan bishops, there has emerged a sincere will among the dioceses for closer affinity and for going forward in a coördinated way, and a relatively strong national leadership. That this meeting of the House of Bishops has been attended by all the bishops of our Church without exception symbolizes very well this new situation. From now on all the dioceses shall be even more closely united as one Church,

and go forward hand in hand in the same direction.

As the center of Church life for the Chung Hua Sheng Kung Hui, as a sign of nation-wide unity in our Church, and as our Church's witness to Christ in Shanghai, the biggest city of our country, Holy Trinity Cathedral has been dedicated on May 20th in the presence of a large congregation of clergy and laity as the national cathedral of our Church. Many Church members, clergymen, parishes, and dioceses have presented gifts on this occasion, showing how our people attach importance to this cathedral as something belonging to the whole Church. From here, prayers will be offered incessantly by our people for our bishops, our clergy, and our members, and for the whole Church of Christ, for our country and for peace in the world.

At the same time let us thank God that before long the Chung Hua Sheng Kung Hui will have a Book of Common Prayer which shall be used all over our country. Up to the present, owing to the different missionary backgrounds of our dioceses, there is still no Book of Common Prayer common to all the dioceses. Now that the spirit of unity prevails in our whole Church, a uniform Prayer Book which has long been asked for will appear as soon as the careful work of final editing is completed. This Prayer Book will unite all of us before the



altar of God where we can offer Him adoration and praise even more truly with one heart and with one voice. This is something which all our clergy and members would like to hear, we are sure.

### Constructing Socialism

Our fatherland is becoming every day more and more lovely. Children having no home to go to, hungry peasants, famine-afflicted people waiting to die, workers looking for jobs, prostitutes living under contemptuous eyes, have all become memories of the past. On our earth are being built countless factories, farms, scientific research institutes, hospitals, schools, parks, residences, children's recreation centers. Are not all these "acceptable to God and approved of men"? When we Christians support and heartily join in these constructive projects, we shall be witnessing to the Lord with our life and conduct.

Let our Church encourage its people to take a greater part in the work of constructing socialism. Help them understand that they will not be working hard only to support their own families, but that their work is of value to the welfare of the people of the whole country and to future generations and, above all, that such work and active interest in public welfare is an essential part of Christian witness. We must also remind all Christians of their responsibilities in the family — how they ought to maintain good family life, to give their children proper general and religious education, to elevate their moral standard, to promote literacy and cultural activities, and to see to it that piety and good conduct permeate all corners of society, from the Church to the family, from childhood to adulthood.

For the sake of our national reconstruction, for the prosperity of our Church, and for the preservation of all things of value in the world, how we need peace today! Christ is the Prince of Peace who brings about reconciliation between God and men and wills that peace should also reign between men. We thank God for the growing relaxation of international tension in the world today. We thank God for the fact that, today, owing to Christ's prompting in their hearts, more and more of those who have the mind of Christ are devoting themselves to the cause of peace. We need to pay the price of peace in devout prayers and unremitting labor.

Colleagues who have offered your-

selves to the Church, and fellow-Christians who love the Church! The Church is God's own creation, the Body of Christ. Being something most precious, the Church deserves our dedication of all we have and all we are. Today, if we really have faith in it, we ought to fulfill our duties and let the Church be cleansed by Christ so as to manifest His glory. Only as our Church strives to be loyal to the Apostolic tradition and to its true nature of being One, Holy, and Catholic, can we make our contribution to the whole Church of Christ in our land. Thus, let us remind each other constantly to keep a high conception of our sacred calling.

In the administration of the Sacrament of Holy Baptism, and of the Eucharist, and in leading congregational worship, in fulfilling our pastoral and teaching duties, in our visitations and efforts to build up our people's faith, in preparing them for Confirmation and in bringing to youth God's call for service in the Church, in helping fallen Christians to rise and obtain courage to move ahead on the path of life, and in our self-cultivation of spiritual life, of theology, of Church work and of knowledge in general, we need to realize our responsibilities so that we may set a higher goal for ourselves. This will benefit the whole Church.

Today, there is so much work waiting for us to do. Moreover, we still have many defects and unsolved problems to tackle. Opportunities are like open doors inviting us and the generations following us to enter. If, in the early days of liberation, we still lacked faith, today after these years since 1949 we are full of faith. We realize that what we are undertaking is God's own work. Our warmth towards our fatherland, our support of it, and our high expectation of it are all rooted in our faith and conscience. Since God has blessed us, He surely will not forsake us. But we must relinquish every whit of pride which may have been produced owing to the achievements of the recent years. As a Church in the midst of six hundred million people, we, in order to be used by God to meet the tremendous opportunities before us, are in great need of humility, of waiting before God, of the power of the Holy Spirit, and of mutual strengthening in brotherly love.

As we meet here in the period between Ascension Day and Whit-Sunday, we thank God for our intimate realization that once again Christ

reigns at the right hand of God and that He is both the Head of the Church and the Lord of the world. Unceasingly, He prays for the Church before the Father and He sends the Holy Spirit to be with us. The Holy Spirit is the Spirit of wisdom and revelation who calls to our remembrance what Christ has said to His disciples. He teaches us to repent upon finding out our trespasses, gives us strength, and leads us into ever deeper truth.

May this Holy Spirit be with you. Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

## BOOKS

### A Humanitarian Step

**ISRAEL: ITS ROLE IN CIVILIZATION.** Edited by Moshe Davis. Harpers. P. xvii, 338. \$4.

**ISRAEL, THE ETERNAL IDEA.** By Irving Miller. Farrar, Straus and Cudahy. P. xii, 148. \$2.75.

If the establishment of the State of Israel was not the perfect solution to the complex Middle Eastern problems, it was at least a humanitarian one. A practical step had to be taken to relieve pressing difficulties.

From the outset in May, 1948, the provisional Israeli government realized the magnitude of its task. All hands set to work with a vigor that has amazed and delighted the world. The country, despite frightening odds, grows apace, and it is not surprising to find David Ben Gurion stating in his part of *Israel: Its Role in Civilization*: "Israel's face is turned to the future." Yet always there is an awareness of Israel's triple-faced threat; rapid technicization, enormous mass immigration, and sudden politicization.

As the world has watched, it has commented. *Israel: Its Role in Civilization* and *Israel, the Eternal Idea* are part of that commentary. The first is a collection of addresses made at the Seminary Israel Institute of the Jewish Theological Seminary of America. The papers are all good, some of them brilliant. All 23 contributors are experts. For instance, David Ben Gurion speaks of "The Spirit of the New Israel," Abba Eban about "Nationalism and Internationalism in Our Day," Al Nevins about "The Future of Israel," Howard Mumford Jones about "The La-

rael in the Anglo-Saxon Tradition." But it is perhaps a short paper by Mar-Buber that is most impressive. In it, he says:

"do not fail to appreciate the great historical significance of the Jewish State . . . I believe all my adult life that a state is important in history, even as political forms are important, but that more important than political forms is the life of man itself. More important than the state is society."

Here is the keystone to the ever-present Jewish concern with man and society. Israel is a fascinating extension of that concern. Is it any wonder that all over the world men watch with interest? This book intelligently reflects that interest.

Rabbi Miller's brief volume is quite another story. He has allowed his heart to rule his head. The result is a tract on the ethics of Israel. There are times when the Rabbi's excesses tax the patience of the reader. When he states, for instance, that medicine has always been a Jewish science, he exaggerates pointlessly. When he depicts his good guys (Jews) vs. bad guys (Greeks) interpretation of recent events, he is being naive. One expects chauvinism from a book of this type, but carried to these lengths it can only lose a writer the sympathy he is trying to establish.

One looks to as important a spokesman as Rabbi Miller for profundity. Compared with the scholarly and constructively self-critical statements in the volume edited by Joseph Davis, one finds Rabbi Miller's book very disappointing, a product of emotion rather than thought.

ROBERT H. GLAUBER

## Sound Help

**CHURCH BUILDING AND FURNISHING: The Church's Way. A Study in Liturgical Law.** By J. B. O'Connell (University of Notre Dame, Liturgical Studies, Volume II). University of Notre Dame Press. Pp. xxiii, 264, plates. \$5.50.

• B. O'Connell's *Church Building and Furnishing* is the second of a proposed series of books on Liturgical Studies published by the University of Notre Dame Press. The first volume, *Liturgical Piety*, by the Rev. Louis Bouyer, has been widely claimed for its historical analysis of the credal Liturgy as it has been celebrated in the Church throughout the Christian era.

Fr. O'Connell's book has its origin in a series of lectures entitled "The Church's Way," given in the Liturgy Program of the 1953 Summer Session of the University of Notre Dame. The purpose of the author is to present a study of liturgical law in regard to the building and furnishing of Roman Catholic churches. It therefore deals with ecclesiastical architecture and church furnishings in so far as they are affected by the Church's law.

This does not mean that the reader is confronted with a course in canon law. On the contrary, this book is rich in historical insights into the liturgical traditions of the Church, and offers sound help to the clergy, artists, and architects in applying Christian traditions to contemporary church design and building. The author defines and re-defines the purpose of a church and keeps before us the fact that fidelity to Christian tradition in architecture centers not around a particular form of architecture but around the essential purpose of a church as a place sacred in itself, where the Liturgy is offered by all the people.

This book is especially recommended to clergy, vestries, architects, and artists who are engaged in planning and building a new church or in revising the interior of their present church. While it is based on Roman Catholic canon law, it has a wealth of information about Christian traditions in liturgical worship and about the furnishings of a church which offers much to all of us.

JOHN H. KEENE

**THE SPLENDOUR OF THE LITURGY.** By Maurice Zundel. Sheed and Ward. Pp. 308. \$3.50.

Maurice Zundel's *The Splendor of the Liturgy* is a second English edition of a book written originally in French and entitled *La Poème de la Sainte Liturgie*. It suffers in the process of translation, without doubt; much of its poetry seems contrived and awkward. But also in the midst of so much liturgical thinking and writing in recent years, its mystical theology of the Mass seems likewise involved and unnecessarily confused. Much is made of the spiritual and mystical meaning of liturgical incidents, but one misses any really great interpretation of the Sacrifice of the Mass or even of the Real Presence. It seems like a certain type of sermon which spends 40 minutes "worrying a text."

The Holy Liturgy is majestic and mysterious beyond all words to express. But it can be set forth simply, and under God the Mass has always been the center of Christian devotion because it expresses the simple and yet sublime depths of man's soul.

ROBERT F. SWEETSER

## Books Received

**BYZANTINE CIVILIZATION.** By Steven Runciman. Meridian Books. Pp. 255. Paper, \$1.25.

**AN APPROACH TO THE THEOLOGY OF THE SACRAMENTS.** (Studies in Biblical Theology No. 17). By Neville Clark, Alec R. Allenson, Inc., 81 W. Van Buren St., Chicago 5, Ill. Pp. 96. Paper, \$1.50.

**GALILEAN CHRISTIANITY.** (Studies in Biblical Theology No. 16). By L. E. Elliott-Binns. Alec R. Allenson (address above). Pp. 80. Paper, \$1.50.

# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

### Reprints to Be Made

When THE LIVING CHURCH a year ago published its special issue entitled "Revolution in the Sunday School," I was amazed that any editor would go to such pains to become conversant with the most minute details concerning the history and meaning of a program which the press usually treats on the basis of general knowledge. Now that you have published your 1956 report on the National Council program of Christian Education ("Beachhead Established," June 17th issue), I am even more impressed. You have a deep understanding of the central purpose of the Seabury Series, and your evaluation of its use in one parish should be read by those who are responsible for leadership in every parish and mission of our Church.

(Rev.) DAVID R. HUNTER

National Council,  
Department of Christian Education,  
Greenwich, Conn.

► The article, "Beachhead Established," will be published as a 16-page reprint in original LIVING CHURCH page size, at 25 cents each; 20 cents each in quantities of 10 or more; 18 cents each in quantities of 100 or more (postage additional unless payment accompanies order). Orders should be sent to THE LIVING CHURCH, 407 East Michigan Street, Milwaukee 2, Wis.

EDITOR.

### Two Saints Canonized

Like a tree, only God can make a saint. When you say in a news story of the July 29th issue, "No saints have been created within the Anglican communion since the Church of England broke with Rome in the 16th century," you claim a sweeping use of the apostolic gift of the discerning of spirits. Probably even our severest critics will admit



that there have been a few consecrated Christians in Anglicanism in the past four centuries.

Probably what you meant was that no saints have been canonized. Canonization is not the creation, but the recognition of sanctity. But you are also wrong by that interpretation, since King Charles I has been recognized as a saint and has parish churches both in England and America dedicated to

Continued on page 15

## Good and Bad in China

THE pastoral letter of the Chinese House of Bishops published in this issue will come as a shock to many Churchpeople. Even those who are closely acquainted with the situation will be given some pain by such statements as: "The Chung Hua Sheng Kung Hui, like other Churches under mission boards, was in a position of dependence on forces related to colonialism and was subject to the influence of those forces."

The section beginning, "Our fatherland is becoming every day more lovely," tracing China's economic changes, seems remarkable for its omissions to those who know of the ghastly toll of human life involved in "liberating" Chinese communities from their old business and cultural leadership. The statement, "Let our Church encourage its people to take a greater part in the work of constructing socialism," seems incomprehensible to Americans who know the means being used by the Red government to "construct socialism" in China.

Yet with all these disturbing features, the statement should not be regarded as basically insincere, spurious, or even as the result of direct governmental pressure. It is what the Chinese House of Bishops have to say to their people in a land which, whether they like it or not, is under a regime that can be opposed only at the cost of life itself. The bishops see some good things about this regime — in "factories, farms, scientific research institutes, hospitals, schools, parks, residences, children's recreation centers." Americans know that there are other ways of attaining these desirable things than the sanguinary methods of the Red bosses. But the Chinese bishops know that they would be wasting their breath to propose a different political system, and think it only good patriotism to urge their people to work for the welfare of the land under the political set-up it now has.

As to criticism of the bad features of the regime — these things are not put in public documents by Churches in Communist-ruled countries. One who has a thirst for martyrdom may deplore the Church's failure to speak up; but one who wishes the Church to survive under Communism may approve heartily of the bishops' prudence. The words of I Peter 2: 13-14 were written to Christians under persecution by a pagan government: "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do wrong and praise those who do right."

"Apocalyptic" literature pronouncing woes against Communistic crimes in veiled and allusive language may yet develop in Red China; but it probably will not be put forth by the House of Bishops.

This does not mean that we think that Chinese Christians are secretly disloyal to their government. On the contrary, they are undoubtedly completely sincere in their loyalty to it just as the author of I Peter was to his.

The confession of past "colonialist" influence is however, one place where we may see signs of contemporary pressures. The men and women from western lands who dedicated their lives to bringing the good news of the Gospel to the Chinese surely deserve a better estimation than that of "forces related to colonialism." Yet there is enough truth in such a proposition to make it a possible thing to say. And the missionaries themselves would be far more anxious to have the Chinese Christians remain loyal to the Church's Lord than to receive credit for their own efforts.

This passage and the reference to "the cleansing of the Church, self-administration in Church affairs, self-support in Church finance, and self-propagation of the Gospel" are the iron-clad requirements laid down for



the survival of Christian Churches in China. They were not officially set forward as such by the government, but floated into view at an interdenominational meeting shortly after the Communists took over the government. Tacitly, they are accepted as the basis of a *modus vivendi* between the Churches and the State.

While we may hope for a happier time when unimpeded contact will be resumed between Churches in China and in the West, we cannot conscientiously object to the Churches' acceptance of this "no foreign influence" rule under present conditions.

As to the quality of Christian faith and commitment in the Chinese Church, the Bishops' pastoral is full of reassurances. It breathes a spirit of devotion, of Christian hope, and of joy which American Christians might well try to emulate. It contains many evidences that the Church, after a painful period of readjustment, is going forward with renewed fire and vigor. Its mission in society cannot be quite the same as that of Churches in America; but its mission of proclaiming the Gospel and ministering to Christ's flock is the same, and is apparently being carried out with confidence and zeal.

# South India Church, Lutherans Suspend Theological Discussions

Joint theological talks between the Church of South India and the Lutheran Churches of that country have been suspended because of an inability to agree on "the nature of the Church's unity and continuity." The obstacle to agreement between the two Churches was the question of the Historic Episcopate, which the Lutherans claim to have inherited from the Church of England and which the Lutherans do not regard as essential to the nature of the Church.

The failure was the first in the six-year history of the two groups' joint theological commission. At previous meetings, "joint statements" were adopted on the love of God and the Gospel, the doctrine of election, the relation of creedal and confessional statements to the being of the Church, and the doctrine of the Lord's Supper. At last year's meeting the commission recommended that the CSI and Lutheran Churches enter into pulpit and altar fellowship.

The Lutherans, who directly represent the Federation of Evangelical Lutheran Churches in India, came with instructions to propose continuance of the discussions. However, the CSI representatives were unwilling to continue until earlier recommendations were implemented.

As a result, the commission voted to inform the represented Churches that it had "completed the work it had been asked to do," and not to meet again next year. It asked for four regional theological conferences in 1957.

In the discussion on the nature of the Church, the Lutherans asked if the CSI could be willing to enter negotiations in union "with an open mind," without demanding the acceptance of the Historic Episcopate as a pre-condition of negotiations.

In reply, the CSI representatives introduced a statement in which they listed the reasons which make it seem to us most unlikely that we shall be led to abandon the Historic Episcopate. They said it was retained by their Church "because it has proved to be of great value for enrichment of life of the Church."

"In any wider union," they stressed, "the CSI would wish that it should be able to bring into the life of the united Church all the riches of its own life and inheritance. This would include its ministry through which it finds itself linked with the Churches of the past centuries which it is historically joined in a rich continuity."

The CSI delegation summed up their situation in these words:

Certainly in entering into negotiations

for wider union the CSI would not refuse to discuss with the utmost frankness and to listen to all that the other Churches might desire to say about the theology of the ministry as well as about its practical organization; and this would obviously include the fullest discussion of episcopacy.

"We dare not lay down beforehand where the Holy Spirit will guide us to go, and we must be ready and willing to follow where He leads. But in the light of our experience, we earnestly commend to our Lutheran brethren the gift which we have received and which we have come increasingly to value." [RNS]

## Bishop Ting Visits England; Helps Plan Conference

For the first time since the Chinese revolution of 1949, a bishop of the Holy Catholic Church in China has come to a country in the West.

The Rt. Rev. Kwong Hsun Ting, Bishop of Chekiang, attended the Lambeth Consultative Council in England to help prepare the agenda for the Lambeth Conference in 1958. Bishop Ting was a secretary of the World's Student Christian Federation in Geneva in the post-war years. He returned to China where he became bishop of the province of Chekiang and vice-principal of the Nanking Theological Seminary.

Although guarded in his comments, the bishop spoke optimistically of the life and future of the Anglican Church in his country. He said that "freedom from missionary control" has acted as a kind of religious "liberation" for the churches in China. But they still desire association with the churches of the West, he added.

Bishop Ting, who also attended the meeting of the Central Committee of the World Council of Churches in Hungary, said that if conditions remain favorable he hopes that in 1958 the whole Chinese House of Bishops will be able to attend the Lambeth conference.

In speaking appreciatively of the prayers that had been offered for Christians in China by people in the West, Bishop Ting said that they should also give thanks for the added strength that has been given to the Chinese Church. The bishop said that for Chinese Christians the great changes that have taken place are not to be regarded merely as a change of dynasty; they have produced a profound moral revolution, and can only be thought of as part of the purpose of God.

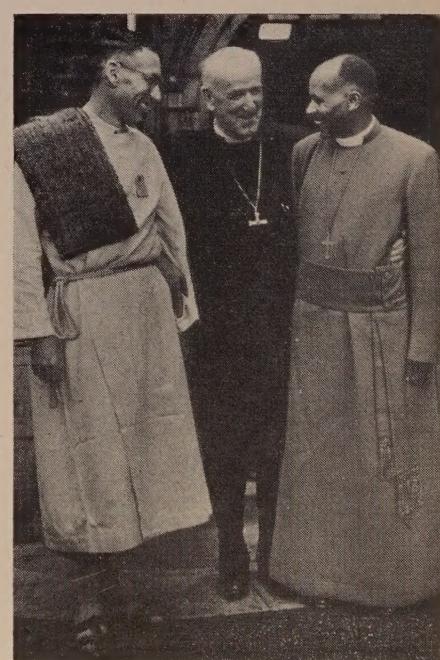
Among the American bishops attending the conference were the Rt. Rev. John B. Bentley, vice president of the National Council and director of its overseas department; Bishop Donegan of New York; and Bishop Gray of Connecticut.

## Dean Taylor Named Director Of Theological Association

After more than 30 years of service to the Episcopal Theological School in Cambridge, the Very Rev. Charles L. Taylor, Jr., has submitted his resignation as dean of the school. Dean Taylor has accepted the newly created position of executive director of the American Association of Theological Schools. The Association, which is made up of 124 non-Roman seminaries, was created to strengthen theological education throughout the country.

Dean Taylor joined the staff of the Episcopal Theological School in 1925 as an instructor in Old Testament. He became a full professor in 1932 and was chosen dean in 1944 to succeed Dean Angus Dun, who had been elected Bishop of Washington. Dean Taylor earned the degree of doctor of theology at Harvard in 1932. He received the honorary degree of Doctor of Divinity in 1944 at Williams College.

In announcing his resignation Dean Taylor stated that "for over 30 years the school has given me life, and my life has been given to the school. The friendships of students and faculty colleagues, the work of teaching, continuing close ties with alumni, planning for the development of the school, connections with the diocese of Massachusetts, with Harvard, with Cambridge, with everything that home means — all these have weighed heavily in the scales of this decision. But increasingly the conviction has grown that the new post constitutes a true call to the best I now have to offer and that to reject it would be to deny the leading of the Lord."



RNS

DR. GEOFFREY FISHER, Archbishop of Canterbury, confers with Bishop Kariuki, assistant at Mombasa; (right) and Rev. Murray Rogers, (left) resident of Intercultural Ashram in India, at Lambeth Palace.

# Self-Determination on Cyprus Is Issue Between Dr. Fisher and World Council

While the World Council of Churches, meeting in Vienna, was adopting a resolution calling for the right of self-determination in Cyprus, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, pleaded in the British House of Lords that references to self-determination be dropped for the time being in discussions on the Cyprus situation.

Dr. Fisher said that as things are, there can be no agreement yet on self-determination. The government, he stated, recognized that for the Cypriots self-determination was the sole factor in the situation, but while it sympathized with this viewpoint, it could not say whether this would ever be possible.

The World Council's resolution was presented by the Commission of the Churches on International Affairs at a meeting of the Executive Committee in Vienna, prior to the meeting of the World Council's Central Committee at Matraha, Hungary. The resolution said that "in the face of the international situation, the people of Cyprus should accept a certain period of self-government leading to the exercise of self-determination."

It emphasized "the urgent need to achieve a satisfactory solution at the earliest possible moment." And it suggested that a draft constitution for Cyprus be prepared as speedily as is consistent with thorough efforts "to remove uncertainty and lay the foundation for negotiations with a spokesman acceptable to the Cypriots."

The resolution called for the "Restoration of order on Cyprus and the return of Archbishop Makarios." It appealed to all parties to "moderate in their utterances and deeds and to seek by positive act the restoration of confidence, which is indispensable for a lasting agreement."

Dr. Fisher said he agreed that Archbishop Makarios should be brought back into the picture, but he contended his presence was not necessary at the present preliminary stage of negotiations on a proposed constitution for Cyprus.

"When the final draft of the constitution is agreed upon," Dr. Fisher added, "Archbishop Makarios must be one of the signatories to it. The settlement of the place and moment at which he is reintegrated depends on when the Archbishop is able to join with us in an open call to end violence. Without doubt, that must be a part of the settlement."

In other business carried on at the two-day Executive Committee meeting, three applications for membership in the World Council of Churches were received. The applications were submitted by the Baptist Church of Hungary, the Anglican Church of the Province of Central Africa, and the German Evangelical La Plata Synod of Argentina.

The committee renewed demands for the reopening of the Evangelical Theological Seminary in Madrid, which Spanish authorities ordered closed last January. The 23-member committee first protested against this "serious infringement of religious liberty" at a meeting in Gibulla, Australia, February 7th.

In its most recent protest, the committee called attention to the "most abnormal situation" and urged that the seminary be allowed to function. During the discussion it was disclosed that the seals had been removed from the doors of the seminary, but Spanish Protestant leaders wanted written assurances that their action was legal before resuming work.

Declaring that the seminary has the task of training ministers for the evangelical Churches, it urged that this function be specifically and immediately recognized, in harmony with the rights and liberties

guaranteed by the Spanish constitution. The Executive Committee reported that member Churches had given "a generous response" to an appeal for aid for victims of anti-Christian riots in Spain last September.

Among those attending the Executive Committee sessions were Bishop Sherwood, Dr. Eugene Carson Blake, president of the National Council of Churches; and Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who is chairman of the Central Committee.

In a statement commenting on the choice of a Communist-controlled country for the World Council's Central Committee meeting in late July, Dr. W. A. Visser 't Hooft of Geneva, Switzerland, general secretary of the World Council, said, "The Christians in Eastern Europe need us and we need them. The World Council will not change color because it is meeting for the first time in a Communist country. The Church transcends all political divisions."

## Banning of Nuclear Weapons' Experiments Discussed At Gathering of World Council's Division of Studies

The banning of nuclear weapons' experiments and approaches toward the reunification of Germany were two of the main topics discussed at the Division of Studies of the World Council of Churches conference held in Arnoldshain, Germany. The title of the conference was "The Responsible Society in International Affairs."

In the banning of nuclear weapons the group "felt that the United Nations should insistently work for an agreement on cessation of such experiments in the interest of all peoples, and that the Churches should continue to press for such action."

It is the responsibility of the Churches to "press upon governments and peoples the urgency of the situation," the moral necessity of directing human and material resources toward constructive ends, and full co-operation to promote international order characterized by justice and freedom, the statement said. On the technical aspects of disarmament, the group made reference to the fact that any adequate system must take account of "strategic bases or advanced positions which a nation has on foreign soil as well as the economic potential which it could direct to military uses."

### Three Approaches

The group suggested three lines of approach to the problem of the reunification of Germany. In their first recommendation the group suggested more contact between Christians from communities where there is tension. As an example the group pointed to the Evangelical Church in Germany, stating that the "spiritual unity of the Evangelical Church acts as a bridge between the two parts of the Country and helps member churches to maintain integrity and independence."

A second line of approach suggested by the conference is "the promotion of a wider observance of essential human rights including the right to free elections."

The third approach suggested by the del-

egates was that "at the level of political settlement it seems to us clear that the aim of German reunification must take full account of the claims of the larger communities affected by it, the European community and the nascent world community represented by the United Nations."

In discussing Christian relationships the group "came to a fairly general agreement that the Communist state by definition has to be resisted. It represents the ideologicalizing of the political function and the complete subjection of the human spirit."

It was agreed that the "tendency in the Church to break away from their middle class prejudices and to show solidarity with the workers in the industrial world has not gone far enough. It is not a satisfactory Christian view to want to improve human relations in industry simply in order to improve production," according to the group.

Christians who live under favorable economic conditions must "express in their common humanity with all oppressed and suffering people. They may be willing to pay higher taxes so that the governments can make their equitable contributions through loans and grants for economic development elsewhere and to support those economic policies of their own countries which will bring about closer international co-operation and balanced development of other countries."

# World Council May Hold Meeting With Russian Church This Winter

representatives of the World Council of Churches and the Russian Orthodox Church may meet this winter. Plans for the tentative meeting were revealed at the final conference of the Central Committee of the World Council of Churches at Matatetoe, Hungary.

Dr. Franklin Clark Fry, chairman of the Central Committee, said a letter from the Moscow Patriarchate had informed the Central Committee that the Russian Church is ready to consider whether the time has come to arrange a meeting with the World Council.

Dr. Fry said that the proposed get-together had been discussed when a nine-man delegation of the National Council of Churches visited Moscow last March, and also when a Russian Orthodox delegation headed by Metropolitan Nikolai Ia reciprocal visit to the United States in June.

It was stated at the meeting that negotiations continue to be exchanged with various Protestant Churches throughout the world which are not yet members of the World Council. Meanwhile, Dr. Fry said, relations with churches in China and non-Protestant Churches are improving. He cited as an example the fact that bishops of the Armenian Orthodox church had decided to seek World Council membership. A special welcome was accorded to Bishop Ting of Chekiang, who is the first Chinese delegate to attend a meeting.

Opening speaker at the meeting was W. A. Visser 't Hooft, general secretary of the World Council, who stressed complete independence of the Council from any "particular political system or ideology" and the desire of the Council "to render its witness in all parts of the world."

Over 200 delegates and observers from both East and West gathered for the Committee sessions at a workers' rest home belonging to the Hungarian Council of Trade Unions. Galyatetoe is a high plateau near Matrahaza and not far from Budapest. It is the first time that the committee has met in a Communist country. The delegates arrived by special buses from Vienna and were met at the Hungarian border by Bishop Lajos Veto, head of the Hungarian Lutheran Church, and Dr. Laszlo Pap, of the Reformed Theological Seminary in Budapest, both of whom are members of the Central Committee. Among the American delegates attending the conference are Bishop Dun Washington; Charles P. Taft, mayor of Cincinnati and chairman of the Department of the Church and Economic Life of the National Council of Churches; and Bishop Sherrill.

Before the meetings began, Western clergymen who were delegates to the conference, preached sermons in many of Budapest's Protestant churches. The

churches were filled to overflowing and the streets were filled with parishioners who stayed long after the service to cheer and wave to the pastors. In the churches some Hungarians came up to Americans and other foreigners in the congregation and patted them on the hands to express welcome. The Western clergymen spoke mostly of the need for worldwide Church unity, universal love, and spiritual brotherhood.

## New York School Board Revises Guide On Moral and Spiritual Instruction

Because of strong objections raised by Bishop Donegan of New York and other religious and civic groups, the New York Board of Education has revised its 1955 "guiding statement" on the teaching of moral and spiritual values in public schools.

In his criticism of the original statement Bishop Donegan declared that in a "pluralistic society" public education could not be used as a "vehicle" for the teaching of religion or of a "religiously grounded ethic." Bishop Donegan voiced the criticism in a sermon at the Cathedral of St. John the Divine.

Other objections to the controversial statement were raised by the New York Board of Rabbis, the United Parents Association, the New York Teachers Guild, and the New York Civil Liberties Union. The original document was strongly supported by the Roman Catholic Archdiocese of New York.

The Department of Education of the Protestant Council of the City of New York commended the superintendents for their concern with teaching moral and spiritual values to the city's youth but criticized some sections of the statement.

Most critics of the original statement maintained that it violated the constitutional principle of separation of Church and State by bringing religious values into teaching, that it would lead to divisive religious discussion in the classroom.

Most of the revisions in the guide are concerned with the elimination of the name of God from many paragraphs where it appeared in the original. One of the passages of the original guide stated

## Craft Shops to Be Part of New Building at St. Francis Homes

Craft shops, a gymnasium, photographic darkrooms, and radio "shacks" will all be a part of the new O'Donnell Hall, planned at the St. Francis Boys' Homes, Ellsworth, Kan.

Plans are now being formulated at St. Francis for the new building which will help ease the crowded conditions. The hall, which will be named for one of the pioneer families of Ellsworth, will also contain woodworking dens and recreation halls. For the past 11 years, since the founding of the Homes, the boys of the Ellsworth Home have been crowded into the original county-farm building which contains sleeping quarters, dining room, recreation space, chapel, and staff housing.

Already \$35,000 for the new building has been pledged by the Woman's Auxiliary through the United Thank Offering. The total cost of the new hall is estimated at \$85,000. It is expected that the rest of the money will be raised through a fund drive, now in progress.

"the public schools encourage the belief in God." The revised version reads "the teachers in the public schools know that while most pupils and their parents are affiliated with some church or synagogue, some are not; indeed they also know that there are some children in the public schools whose parents give their allegiance to no religion."

In another instance the original version of the guide says that the teacher is "in a position to exemplify such values as love, kindness, humility, idealism, and belief in God." In the revised document the words "belief in God" have been replaced with the phrase "reverence and a sincere respect for the religious and moral beliefs and practices of all children."

Following the example of the New York schools, a guidebook for the teaching of moral and spiritual principles has been prepared and will be used in Florida public schools on a test basis during the coming academic year. State Superintendent of Schools Thomas D. Bailey stated that the Florida department had no intention of "requiring" the indicated instruction; he said instruction would be voluntary and on a local basis "with definite precautions against letting teachers go into the differences in faiths and beliefs."

The guidebook specifically emphasizes that no teacher shall use the classroom as a means of converting students, that no teacher shall cause a student to feel rejected because of his beliefs or disbeliefs, and that if a student asks questions which require theological interpretation the pupil will be referred to a religious leader acceptable to the parents. [RNS]

# PEOPLE and places

## Appointments Accepted

The Rev. John Joseph Albert, formerly rector of St. Gabriel's Church, Marion, Mass., will on September 8th become rector of All Saints' Church, Wynnewood, Pa. Address: 723 Braeburn Lane, Narberth, Pa.

The Rev. Dr. William Worden Arbuckle, formerly associate rector of St. Philip's in the Hills, Tucson, Ariz., will on September 1st become rector of St. David's Church, Topeka, Kan. Address: 1649 Gage Blvd.

The Rev. John H. Battle, formerly curate of St. Stephen's Church, Hollywood, Calif., is now vicar of St. Paul's Church, Box 176, San Jacinto, Calif.

The Rev. George C. Bedell, formerly rector of St. James' Church, Lake City, Fla., will on September 1st become rector of St. Andrew's Church, Panama City, Fla.

The Rev. Edward J. Bubb, formerly vicar of St. Joseph's Church, Boynton Beach, Fla., is now vicar of Holy Family Church, Pine Hills, Orlando, Fla.

The Rev. Mr. Bubb was the first resident vicar of St. Joseph's Church, which was started in 1955 after completion of a building program. The number of communicants increased from 60 to 170 during the year.

The Rev. Frank N. Cohoon, formerly rector of Christ Memorial Church, El Reno, Okla., will on

September 1st become vicar of St. Christopher's Church, Midwest City, Okla.

The Rev. James C. A. Cole, formerly rector of St. Barnabas' Church, Tarentum, Pa., is now rector of Grace Church, Cedar Rapids, Iowa. Address: 2130 Mount Vernon Rd.

The Rev. Jon C. Crosby, formerly assistant of old St. Paul's Church, Baltimore, is now rector of St. Andrew's Parish, Marianna, Ark. Address: Box 44.

The Rev. Richard S. Crowell, formerly a student at the Berkeley Divinity School, is now curate of St. Mark's Church, New Canaan, Conn.

The Rev. William Davidson, formerly rector of St. James' Church, Lewistown, Mont., is now associate secretary of the National Council's Division of Town and Country Work.

The Rev. Mr. Davidson, who has a bachelor's degree in agricultural education, taught vocational agriculture in a Montana high school before entering the ministry. He is a director and past president of the Episcopal Rural Workers' Fellowship and a former member of General Convention's Joint Commission on Rural Work.

The Rev. Edward Everett Elliott, III, formerly assistant of Christ Church and St. Michael's, Philadelphia, is now vicar of the Mission of St. Philip in the Fields, Oreland, Pa.

The Rev. Ralph Harper, who was formerly at Kent School, Kent, Conn., is now chaplain of Bard College, Annandale on Hudson, N. Y.

The Rev. George H. Harris, formerly rector of Trinity Church, Winchester, Tenn., is now in charge of the churches in Hyde County, N. C.

The Rev. Walter F. Hendricks, Jr., formerly rector of Grace Church, Mohawk, N. Y., in charge of the Church of the Memorial, Middleville, and Trinity Church, Fairfield, is now rector of St. Luke's Church, Richmond, Va. Address: 104 Cowardin Ave., Richmond 24, Va.

The Rev. Raymond L. Holly, formerly vicar of St. Faith's Mission, Onarga, Ill., will on September 1st become assistant of St. Alban's Church, 6240 N. Avondale, Chicago. Address: 319 S. Chester, Park Ridge, Ill.

The Rev. Richard R. Houssell, who formerly did secular work in the Nevada Employment Security Department in Reno, is now on the Bishop's staff of the district, with address at Galilee Camp, Glenbrook, Nev.

The Rev. George A. P. Jewell, retired priest of the diocese of Kentucky, is now serving St. Thomas' Church, Laguna Beach, Fla. St. Thomas' was formerly served from the Church of the Nativity, Panama City, Fla.

The Rev. Harold A. Kay, formerly in charge of Port Greville, Nova Scotia, Canada, will become curate of the Church of the Good Shepherd, Wichita Falls, Tex., on about October 1st.

The Rev. Paul C. Kintzing, formerly chaplain at Northwestern University, will on September 1st become rector of St. John's Church, Cynwyd, Pa.

The Rev. George P. LaBarre, formerly rector of St. Mark's-on-the-Mesa, Albuquerque, N. Mex., is now rector of St. Peter's Church, Cazenovia, N. Y.

The Rev. Barton M. Lloyd, formerly assistant professor of pastoral theology at VTS, is now in charge of a new mission of Christ Church, Cranbrook, Bloomfield Hills, Mich. The mission is unnamed as yet. Address: 887 E. Maple Rd., Birmingham, Mich.

The Rev. Arthur J. Lockhart, formerly in charge of St. James' Mission, LaGrange, Tex., and Holy Trinity, Giddings, will on September 1st become curate of St. Andrew's Church, Houston. During July and August he has had temporary appointment as priest in charge of St. Anthony's Mission, Houston.

The Rev. Adams A. Lovekin, who with his family has returned from work in Liberia for reasons of health, is now vicar of St. John's Church, Williams, Ariz., in charge of work in the Supai and Grand Canyons.

The Rev. John S. Macauley, formerly vicar of St. Paul's Church, Marysville, Kan., serving also St. Mark's, Blue Rapids, will on September 1st become rector of Grace Church, Winfield, Kan. Address: 715 Millington.

The Rev. Sidney U. Martin, formerly rector of St. James' Church, Cannon Ball, N. D., is now rector of Gethsemane Church, Wanblee, S. D. Address: Wanblee, S. D.

The Rev. Hugh McDonald Morse, who was recently ordained deacon, is now in charge of Thomas' Church, Belzoni, Miss., and All Saint Inverness. Address: Box 151, Belzoni.

The Rev. William S. Musselman, Jr., formerly curate of the Church of Our Saviour, Jenkintown, Pa., is now rector of Christ Church, Ridley Park, Pa. Address: 106 Nevin St.

The Rev. Russell T. Rauscher, formerly rector of St. Andrew's Church, Lawton, Okla., will on September 1st become rector of All Souls' Church, Oklahoma City, Okla.

The Rev. Howard C. Rutenbar, formerly rector of St. Paul's Church, St. Clair, Mich., will be associate rector of Christ Church Cathedral, Houston, Tex., with special care of the church school. He has planned an extensive program for youth groups and will also undertake a program in adult education.

The Rev. John G. Schaeffer, formerly curate of Christ Church, Tacoma, Wash., is now vicar of Christ Church, Anacortes, Wash.

The Rev. Albert Lin nell Schrock, formerly curate of St. John's Church, Los Angeles, is now rector of St. Mary's Church, Culver City-Palms, Los Angeles. Address: 3647 Watseka Ave., Los Angeles.

The Rev. Edward T. Small, who formerly served St. Paul's Church, Conway, S. C., is now rector of the Church of the Good Shepherd, Wilmington, N. C.

The Rev. Harold W. Steup, formerly assistant of St. Thomas' Church, Medina, Wash., is now vicar of St. Paul's Church, Port Gamble, Wash. Address: Box 172.

The Rev. James Moulton Thomas, who has been serving as rector of Christ Church, Baltimore, will leave that work to become chaplain of Trinity College, Hartford, Conn., on October 15th.

The Rev. Mr. Thomas has been active in church and civic affairs in Baltimore and has for the past five years conducted a weekly radio program called the Christ Church Radio Hour.

Bishop Whittemore, retired Bishop of Western Michigan, is residing with his wife at Vineyard Haven on Martha's Vineyard in Massachusetts and will serve as interim chaplain of Trinity College. (The Rev. Allen F. Bray, III, former chaplain of the college, left at the end of July for service as a Navy chaplain.)

The Rev. Paul L. Thompson, formerly vicar of the Church of the Holy Family, McKinney, Tex., is now assistant of the Church of the Good Shepherd, Rosemont, Pa. Address: 203-A David L. Bryn Mawr, Pa.

The Rev. Gardner D. Underhill, formerly rector of St. Thomas Church, Windsor, N. C., in charge of churches at Woodville, Roxobel, and Avon, will on September 1st become rector of St. John's Church, Fort St. Joe, Fla., in charge of St. John Wewahitchka.

The Rev. Robert C. W. Ward, formerly vicar of St. John's Memorial Church, Ellenville, N. Y., in charge of Holy Name Chapel, Cragsmoor, is now rector of St. Peter's Church, Detroit, and superintendent of St. Peter's Home for Boys, 1950 Trumbull Ave., Detroit 16.

The Rev. Harold L. Wilson, perpetual deacon, now serving St. Thomas' Mission, Avenal, Calif. Address: 1084 Princeton St., Coalinga, Calif.

The Rev. Wallace Irving Wolverton, formerly rector of St. Paul's Church, Greenville, N. C., and associate professor at East Carolina College, will be professor of Oriental languages and literature and Old Testament studies at St. John's College, Winnipeg, Man., Canada.

Dr. Wolverton has been engaged in research and study on the Dead Sea Scrolls and recently gave a course of lectures at the College of Preachers on the subject. He has also had wide experience as a chaplain for the armed forces and is the author of a book now being used by the United States Air Force as a basic text in leadership courses.

## Resignations

The Rev. John E. Bailey will retire as rector of All Saints' Church, Glen Rock, N. J., on September 30th after 34 years of service. Address: Merton Cottage, Middletown Springs, Vt.

The Rev. Gilbert Curtis, vicar of All Saints' Church, Miami, Okla., will retire from the active ministry on October 1st.

The Rev. William B. Dern has resigned as rector of St. Paul's Church, Newport, Ky., after 10 years of service. He will continue to serve St. Paul's until a new rector is elected.

The Rev. M. P. McKay has resigned his work

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ark's Church, Barron, Wis., but will continue serve St. Philip's, Turtle Lake, and St. Barnabas Clear Lake. Address: Turtle Lake, Wis.

## Ordinations

### Priests

waukee — By Bishop Hallock: The Rev. **Upton H. Thomas, Jr.**, on June 29th, at All Saints' Cathedral, Milwaukee; presenter, the Rev. Mr. Buley; preacher, the Rev. E. L. Merrow; to be curate of St. Luke's Church, Racine, Wisconsin; 614 Main St.

lahoma — By Bishop Powell: The Rev. Harry Robinson, on June 29th, at St. Paul's Cathedral, Oklahoma City; presenter, the Rev. R. C. Allen; preacher, the Very Rev. C. L. Taylor, Jr.; to be of St. Paul's, Holdenville.

cas — By Bishop Goddard, Suffragan: The Edward Cumpston Rutland, on July 3d, at John's Church, Carthage, Tex.; presenter, the H. F. Selcer; preacher, the Very Rev. G. M. Hy; to be in charge of missions in Carthage, Tex., San Augustine, and Jasper; address: Box Carthage, Tex.

### Deacons

orth Carolina — By Bishop Penick: Hugh Atton Edsall, on June 15th, at Christ Church, High; presenter, the Rev. S. C. Walk; preacher, the Rev. E. L. Merrow; to be curate of St. John's Church, Charlotte.

ern Michigan — By Bishop Page: William Viedrich, on June 29th, at St. Mark's Church, Kalamazoo Falls; presenter, the Rev. Herman Page; serve at Newberry and Munising.

lahoma — By Bishop Powell, on June 29th, at St. Paul's Cathedral, Oklahoma City (the Very Rev. C. L. Taylor, Jr.):

rence E. Hall, former Disciples minister, presented by the Rev. Francis Bloodgood; to be of St. Philip's, Muskogee.

arry C. Keeton, presented by the Rev. J. S. Gray; to be vicar of St. Luke's Church, Idabel, St. Mark's, Hugo.

mes A. Mock, presented by the Rev. Gerhard Zerer; to be in charge of All Saints', Miami, Okla.

le C. Rogers, presented by the Rev. Malcolm Grey; to be vicar of St. John's, Vinita, and Martin's, Pryor.

arl E. Spatz, presented by the Very Rev. E. Hammond; to be vicar of St. George's Church, Oklahoma City.

### Laymen

the Rev. Robert Jackson, a former minister of Disciples of Christ, who is now studying for priesthood, is serving as director of religious education of St. Andrew's Church, Lawton, Okla. Miss Helen L. Kilquist will become consultant in Christian education at Christ Church Cathedral, Bedford, Conn., on August 15th.

### Changes of Address

Bishop Hines of Texas, with Mrs. Hines and five children have now taken up residence in Houston at 5309 Mandell. They formerly lived in Austin, Tex. Bishop Hines, the former Coadjutor of Texas, succeeded Bishop Quin, who is now dead.

The Rev. Edward B. Birch, non-parochial, of Spokane, is vacationing in Canada and be addressed in Moses Lake, Wash., after October 15th.

The Rev. Raymond E. Brock, who retired in July from St. Stephen's Church, Tottenville, Staten Island, may now be addressed: Moosehead Rd., Staten Island, Guilford, Conn.

## SCHOOLS

### COLLEGES

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The Rev. Harry S. Finkenstaedt, Jr., who spent the last three years in missionary work overseas, has left Okinawa and may now be addressed: Hyannisport, Cape Cod, Mass.

The Rev. Willis R. Henton, who is in charge of St. Benedict's Mission, Besao, Mountain Province, Philippines, is now on regular furlough and may be addressed at 418 N. Lamar St., Oxford, Miss.

### Marriages

The Rev. Dr. C. Leslie Glenn, former rector of St. John's Church, Washington, and Mrs. David Sheldon Barry, widow of Col. Barry, USMC, were married in July at St. Stephen's Church, Sewickley, Pa., by Bishop Pardue of Pittsburgh. Dr. Glenn is now working for the Mental Health Research Institute at the medical school of the University of Michigan.

### Corrections

The Rev. Walter Gable Martin will not be vicar of the Church of Our Saviour, Okeechobee, Fla., as stated in the issue of July 22d. He will serve the Church of St. John the Apostle, Belle Glade, Fla., and Holy Nativity, Pahokee.

## we congratulate

The Rt. Rev. EDWIN JARVIS RANDALL, BISHOP OF CHICAGO, who recently celebrated the 60th anniversary of his ordination as priest. Bishop Randall was the celebrant at the Holy Eucharist in the Cathedral of St. James, Chicago, and after the service was the guest of honor at a luncheon in honor of the occasion.

The Rev. THOMAS W. LOGAN, rector of CALvary CHURCH, PHILADELPHIA, on the recent celebration of the 17th anniversary of his ordination as priest. The occasion was marked with a special service at which Lieut. Lawrence A. Oxley, veteran U. S. Department of Labor official, was the guest speaker.

Dr. JIM HEALY, chaplain at the Seamen's Church Institute of New York for 40 years, who was honored at a recent convention of the National Council of Seamen's Agency. Dr. Healy was presented with a silver coffee set by Carl E. McDowell, president of the Council, who said, "Dr. Healy has been both seaman and minister. By living the life of each, he has created within himself a common denominator of understanding."

The Rev. J. FRED HAMBLIN, rector of ST. JOHN'S CHURCH, NEWARK, N. J., who recently celebrated the 40th anniversary of his ordination to the diaconate. Mr. Hamblin has spent the entire 40 years in the diocese of Newark.

The Rt. Rev. RICHARD S. EMRICH, BISHOP OF MICHIGAN, who received the Americanism award at the annual convention of the Michigan Jewish War Veterans, held in Detroit. The award was presented by Boris Joffe, executive director of the Jewish Community Council in Detroit. The citation for Bishop Emrich praised his "courageous action in translating the convictions of his communion into an effective expression of the fundamental principles of American Democracy."

The Rev. FREDERICK B. KELLOGG, on his 20th anniversary as Episcopal chaplain to students at Harvard University and Radcliffe College. A special dinner was held in honor of Mr. Kellogg and he was presented with a silver cigarette lighter and a leather bound volume of testimonial letters. In citing Mr. Kellogg, the Very Rev. Charles L. Taylor, dean of the Episcopal Theological School, called him a chaplain extraordinary and named him as the man who saw one thing needful and patiently and persistently persevered.

The Rev. H. KILWORTH MAYBURY, Chaplain of Kemper Hall in Kenosha, Wis., who recently received a special award from the National Recreation Association for "outstanding services to the community music program." Efforts on behalf of the Kenosha Symphony orchestra, which is sponsored by the recreation department, headed the list of accomplishments credited to Fr. Maybury. He is also director of the Methodist Men's chorus and the Southport Philharmonic choir, and publicity chairman for Kenosha Community Concerts.

The Rev. OLIVER SHAW NEWELL, rector emeritus of ST. JOHN'S CHURCH, YONKERS, N. Y., who recently celebrated the 60th anniversary of his ordination. A special service of thanksgiving was given for Dr. Newell and a resolution of appreciation was adopted by the Common Council.

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cil to honor Dr. Newell for "his devotion to his God, his country, and fellow man."

The Very Rev. SIDNEY E. SWEET, dean of CHRIST CHURCH CATHEDRAL, ST. LOUIS, Mo., who was recently honored by the St. Louis Rabbinical Association. He received an illuminated scroll which describes him as "a Churchman of prophetic stature." Dean Sweet is scheduled to retire September 1st after 25 years at the cathedral.

## Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Thomas Ashworth, rector of St. John's Church, Butte, Mont., for 22 years, died July 10th in Pueblo, Colo., at the age of 77.

Mr. Ashworth was born in London, England, and graduated from Eastbourne College in England. He was ordained deacon in 1913 and priest in 1918. Before becoming rector of St. John's Church, Butte, in 1929, he served as priest-in-charge of St. James Church, Payette, Ida., and St. Luke's Church, Weiser, Ida. He served as rector of St. John's from 1929 until his retirement in 1951. After his retirement he moved to Santa Rosa, Calif., where he lived until moving to Pueblo, Colo., last January. He is survived by his wife, Ella Leaning Ashworth; three sons, Geoffrey, Col. Robert Ashworth, and Col. Edward Ashworth; one daughter, Mrs. Elizabeth Petersen; six grandchildren; and one great grandchild.

The Rev. John Dawson, senior presbyter of the diocese of Oregon, died July

22d at the Good Samaritan hospital, Portland, at the age of 88. Mr. Dawson was the oldest priest of the diocese of Oregon.

Born in Lurgan, County Armagh, Ireland, Mr. Dawson came to the United States in 1890. He was ordained priest in 1892 and was made rector of St. Paul's Church in Elko, Nev. He then became rector of St. George's Church in Roseburg, Ore., where he served for six years. In 1902 he became rector of the Church of the Good Shepherd in Portland, where he served until his retirement. He was a member of the Central East Portland Community club and chairman of its executive committee. He was also a trustee and secretary for Good Samaritan hospital and a trustee of St. Helen's Hall. Mr. Dawson is survived by his wife, Florence.

The Rev. Jerome Kates died July 18th at Belvidere, N. Y. He was 75 years old.

Mr. Kates, who was ordained priest in 1910, served as rector of St. Stephen's Church in Rochester, N. Y., from 1921 until his retirement in 1949. He had previously served at churches in Belmont and Belvidere, N. Y.; Winchester and Mt. Sterling, Ky.; and Kenmore and Palmyra, N. Y. He was a former chaplain of the New York State Masons and was a member of the standing committee and board of trustees for the diocese of Rochester. He was a deputy to general convention in 1946.

The Rev. Albert C. Larned, 73, died June 1st in a hospital in Providence, R. I.

Fr. Larned, who was acting as honorary assistant at St. Michael's Church, Providence, at the time of his death, was a graduate of Oxford University and Salisbury Theological Seminary, England. He was ordained deacon in the Church of England in 1907 and priest in 1908. During his

career he served in churches in Newport, Bar Harbor, Me.; Albany, N. Y.; Cranston, Providence, Jamestown, and Centredale, R. I.; Brighton, Mass. He served as a chaplain in U. S. Navy between 1917 and 1919 and has been active in American Legion affairs. He was author of several clerical books and manuals had recently completed a history of St. Michael's Church in Bristol. During his service at Cranston he was chaplain at the state institutions. He survived by his wife, Gladys Lee Larned; and daughter.

The Rev. R. Stanley Litsinger, retired priest of the diocese of Virginia, died July 26th at his home in Silver Spring, Md., at the age of 71.

Mr. Litsinger was ordained priest in 1912, parishes in his 22 years of service included Falls, Ky.; Fairlee and Mt. Washington, Md.; and Fredericksburg, Warsaw, Urbana, and Orange, Va., retired in 1934 and moved to Silver Spring in 1936. He is survived by his wife, Blanche; one son, Stanley, Jr.; one daughter, Amelia L. Kirby; brother, the Rev. William Litsinger, and two sisters, Miriam, and Mrs. Everett Coles.

## ACU CYCLE OF PRAYER

### August

12. St. Clare's House, Upper Red Hook, N. Y.  
St. Francis' Mission, Novato, Calif.
13. St. Mary's Hospital for Children, Bayard, N. Y.
14. St. Mary of the Angels, Hollywood, Calif.
15. St. Bernard's Oratory, Temple, Me., Tring Southport, Conn.
16. Sisterhood of the Holy Nativity, Fond du Lac, Wis.

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# LETTERS

Continued from page 7

as St. Charles. The Church of England, through its proper agencies, accepted the 1928 Book (although the book did not get approval of the civil authority), which instance involved the canonization of King Alfred the Great (see page 54 of that book). There are at least two Churches in the United States and one in the Philippines dedicated to Alfred the Great. Whether there are any in England I do not know.

two saints — St. Charles the Martyr and Alfred the Great — have been canonized in the Anglican communion since the formation (although one of them is a pre-formation saint).

(Rev.) RAYMOND L. HOLLY  
Vicar, St. Alfred's Church  
Paxton, Ill.

As a title of honor, "saint" is conferred by general consent or by somebody whose authority to grant the title is recognized. One of the dictionary meanings of "saint" is "to invest with a new form, of character." We slipped, perhaps, St. Charles, but don't think the precedent of the 1928 English Book can be repeated for St. Alfred. That book's defeat in Parliament left it as incomplete legislation and canonically a nullity. (The English Church could have chosen to let Parliament adopt the Prayer Book anyway, but it didn't.)

Meanwhile we are happy that priest and people of St. Alfred's, Paxton, together with the other parishes mentioned, have canonized the great Saxon Christian in their own.

EDITOR.

## "Ravening Wolves"

Without pretensions to profound learning or deep spiritual insight, yet as a lay reader and Sunday School superintendent, as a former Army Intelligence investigator and as a practising lawyer active in professional and civic affairs, I take my Christianity and my patriotism seriously enough to be keenly disturbed by certain current trends in American political and religious thought and action.

That such trends are affecting even our Church stands out all too boldly in your issue of June 24th. It starts with the eye-catching cover picture of the alleged church leader from Russia hobnobbing with our Presiding



Bishop. It culminates in page after page of glowing accounts of the Russians' visit and its wonderful implications for peace, brotherhood, and "spiritual freedom."

Well meaning but incredibly naive leaders of our Church, who ought to know better, cannot seem to comprehend the nature of the Russian Communist mind, masquerading in sheep's clothing but inwardly ravening wolves. No argument would be necessary if our Churchmen in their broadmindedness would read, mark, learn, and inwardly digest the Communist record from Karl Marx on down to Lenin, Stalin, Kruschev, and Metropolitan Nicolai.

Christian charity is one thing. American freedom under a Christian-based constitution is one thing. Weak-kneed compromise and protestations of "brotherhood" under the guise of liberalism with the self-confessed enemies of Christianity and of Americanism is quite another.

Did the visiting "churchmen" repudiate or even apologize for the Communist record or for Russo-Chinese tyranny at home and abroad? Would they be allowed to function

at home and to visit here in an official capacity if they had not convinced their bosses of their loyalty to the Communist — and therefore anti-Christian and anti-American — cause?

May your otherwise excellent magazine occasionally open its pages to the other side. More and more people are beginning to realize that there very definitely is another side.

W. CLARK HANNA

Philadelphia, Pa.

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Continued on page 16

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*Continued from page 15*

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Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 10:30; Tues through Sat 8

## EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street  
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, daily; Also  
Wed 6:15 & 10; Also Fri (Requiem) 7:30; MP daily  
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

## BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & Daily

## BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,  
Sat C 5-6, EP 6

## SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.  
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to  
July 1 MP 7, HC 7:10. July and August MP 7,  
HC 7:10 Tues, Wed, Thurs, Fri only.

## DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

## ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga  
Rev. Daniel Corrigan, D.D.  
H Eu 8, 10:30; Wed 6:30, Fri 9:30; Daily EP 5:15;  
C Sat 4-5, Sun 9:30-10

## ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.  
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

## KANSAS CITY, MO.

ST. MARY'S 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

## OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

## SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL  
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c  
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30  
ex Fri 9:30

## BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Canon James Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,  
Healing Service 12:05

## ST. ANDREW'S

3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

## COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed & HD HC 7:30

## GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r  
"In the heart of the beautiful Ramapo Mts."  
Sun Masses 8, 9:45, MP & Ser 11; HD 9:30; C by  
appt

## NEW YORK, N. Y.

THE CATHEDRAL CHURCH  
OF ST. JOHN THE DIVINE  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r

8 & 9:30 HC, 11 Morning Service & Ser; Weekday  
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.  
Organ Recitals Fri 12:10. Church open daily for  
prayer.

HEAVENLY REST 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.  
139 West 46th Street

Sun 7, 9, 11 (High), EP 8 & B 8; Daily 7, 8, Wed &  
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10  
C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,  
Thurs 11, HD 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.  
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

## ST. PAUL'S CHAPEL

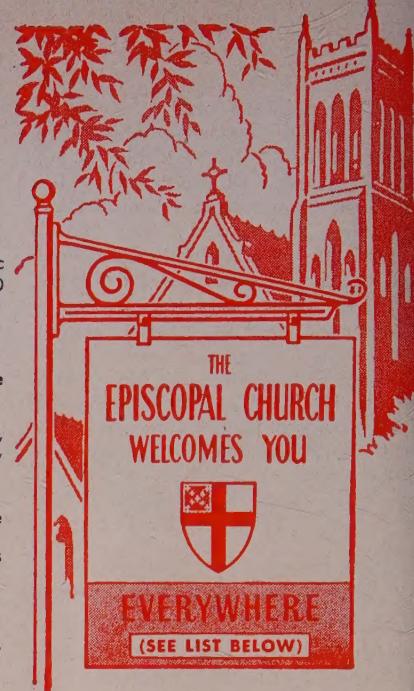
Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt



## NEW YORK, N. Y. (Cont'd)

ST. LUKE'S CHAPEL 487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat  
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; HC  
7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily  
ex Thurs at 8, 10, EP 5:30

## UTICA, N. Y.

GRACE Genesee at Elizabeth St.  
Rev. S. P. Gasek, r; Rev. A. A. Archer, c  
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily  
HC Wed 7, Fri 7:30 & HD

## HAVELock, N. C.

ST. CHRISTOPHER'S ("Serving the Marine")  
Rev. A. E. Livesay  
Sun 8 HC, 9:15 MP

## MOREHEAD CITY, N. C.

ST. ANDREW'S on U.S. Highway 70  
Rev. E. Guthrie Brown, r  
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD

## PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th  
Sun HC 8, 11, EP 3:00 Mon, Wed, Fri 7;  
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat

## KNOXVILLE, TENN.

ST. JOHN'S W. Cumberland at W.  
Sun HC 7:30, MP 10 (HC 1 S); Wed & HD  
Open daily.

## SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny  
Rev. E. B. Christie, D.D.  
Sun 8, 11; Wed 7:30, 10

## FOND DU LAC, WIS.

CATHEDRAL CHURCH OF ST. PAUL  
Sun 7:15 MP, 7:30 HC, 10:30 HC; Wed  
(ex Mon) 7, 7:15, 5; Wed 9